

SPIRITUAL SCIENTIST

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SPIRITUALISM.

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"Try to understand Yourself, and Things in general."

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SPIRITUALISM IN THE UNITED STATES.

New York. — Felix Adler.

At New York, Sunday, Jan 7, Prof. Adler, of the Cornell University, said:

It is well to revere the past; wiser to improve by its errors. Not to the mystic elements of religion, but to the higher principles of morality does Christianity owe its conquests. If integrity of moral life depends upon the acceptance of a system of the past, then we liberalists justly deserve to be held up to the scorn of men. But if the reverse is true, and the tendency of such doctrine is to blunt the sharp outline of right and wrong, then are we justified, and have a great mission to perform to our fellow men. A base superstition has surrounded the forms of religion. Men, otherwise intelligent, fear a vengeful god will distress them, and their families if they dare assert the prerogatives of liberty. When a religion assumes to itself a sanctity, and to its form a morality, it becomes a snare and a stumbling-block. It is best to illustrate this by one of the most ancient. Buddha's religion has existed over 2000 years, and holds in subjection the largest portion of the earth's people. Let us look to its lessons. We will stand in the sixth century before the present era. We repose in the fairy-like forests of India. A warlike race had become subject to the priesthood. Its doctrines were that a world-soul pervaded the universe, from which all proceed, and to which all return. A dizzy ladder, along which men's spirits ascend and descend. If sinful, (*i. e.*, disobedient to priests) they go downward to the plants, if good, become pure and radiant, returning to the world of souls from whence they originated. The nobles and priests lived and moved in elegance and splendor. Gems bedecked their snowy robes. Extortion from the people sustained the expenditures. The doctrine in practice was, "A people, like the grain of sesame, must be ground and crushed to yield its proper juice;" so said the priest to the king. To the people he said, "The highest duty of religion is to present suitable offerings to the priests, observe frequent fasts, mortify the body (in ways not decorous nowadays to describe), pray even as often as one thousand times daily." In a time like this, came the reformer. Buddha, son of the king, student of the theology of

the times, found it unsatisfactory. Cutting out his own path, leaving pleasure, awakening to the grim reality of life he learned and announced as his first proposition, "There is suffering." Who is ignorant of this? All do not appreciate it. Seldom do we enter its abodes, even. We leave that to charitable societies, ramparts we have reared to protect us against its visits. His second, "ameliorate suffering," cut out the whole forest of lust, not as ascetics, but in self-control and peace of mind. The dignity of contentment is worthy of noble men. Ah! but there are lacerations of the heart losses, which, taken from us, are as portions gone from our selves; grief, grief, grief? The love of friends and kin is the best and dearest, but love of mankind the most exalting and exalted. Seek to help others, and your wounded hearts are soothed, the stream of grief chastened. So is passion solved in compassion, Buddha's discovery. Buddha's ten commandments were: "Thou shalt not kill, commit adultery, steal, slander, gossip, covet, revenge, entertain false views of religion, but overcome evil with good, be what you teach others, subdue yourself."

He had no personal God. The mystery of the world was still a mystery to him; a religion of over two thousand years exists, and no doctrine of a creation or creator. Immortality, for him and his people, a dread, and heaven not a consideration; preferred peace in a dreamless sleep. Such was Buddha. In later times Buddhism took other qualities. Worship of Buddha, convents, monks and nuns, mendicant friars, relic worship, confessional, absolution, even rosaries, and the head of the church infallible. Not in these its power, rather in the simplicity of its founder, who admitted all men into his fellowship; lowly men, drudges, slaves with badges of slavery, driven nightly from the city and habitations of men. "My Law encompasses all, like the skies." Some such way and work may there be for Liberalism. What can a few do? Make a beginning. Inculcate and teach the doctrine of heaven on earth, a return to real morality. No inflated currency, bearing a stamp of authority in the stead of solid gold, I care not for the king by whose authority it is issued. So do we read the lessons of the past. In no spirit of innovation do we propose here to erect a permanent centre for circulation of free thought, and nobler deeds. Peace is worth battling for. Severe is the labor; great the reward.

THE FLINT DIVORCE CASE.

THE OLD suit of Helen M. Flint against Rufus W. Flint the New York medium, was again made the subject of a decision last week. Mr. Flint claims he has no money wherewith to pay the plaintiff's alimony and counsel fees. Ex-Judge Leow has been appointed a referee. Should it be found that Mr. Flint has no means, he will probably be released from custody, and it is hardly likely that the plaintiff's counsel will, under such circumstances, object to the release.

1877. 1877. SPIRITUAL SCIENTIST.

Since the establishment of the Spiritual Scientist, it has been our constant endeavor to make it more valuable to its readers each year, and in this respect the prospect for the coming year is more promising than ever before. With gratitude to the unseen powers and their instruments in earth life, we recognize the remarkable success of the paper, and the good it has been permitted to accomplish in the past. The distinctive policy that has made it so popular is to be maintained. We are grateful to those who have written their growing regard for the paper and for the interest they have taken in extending its circulation. We promise a steady improvement in the Spiritual Scientist to the extent of the support which it receives.

It is with pleasure that we refer to the distinguished men, who, by their able contributions, have sustained the editor in his efforts to place the Spiritual Scientist in the front rank of the journals devoted to the cause of Spiritualism. It is a matter of pride with us that he can refer to the fact that the number of these co-laborers has grown steadily, and none have become dissatisfied with the management or withdrawn their support because they felt that it was not serving the best interests of the cause; on the contrary we have their hearty endorsement of the manner in which it is conducted. Harmony in the strength and support of all institutions, more especially this of ours; to this end we shall in the future, as in the past, seek to eliminate the causes of dissatisfaction and inculcate the principles upon which all can unite.

Readers of the Spiritual Scientist will become familiar with the progress of the cause in all parts of the world; for this purpose our correspondence, exchanges and reportorial facilities are not excelled by any journal. In obtaining a just and discriminating knowledge of ancient philosophies, remarkable phenomena in all ages and at the present time, scientific investigations, the nature of the human spirit and its surroundings, they will be aided by many of the leading and more experienced Spiritualists.

The corps of writers the coming year includes such names as
Hudson Tuttle, J. M. Peebles, Eugene Crowell, M.D., Prof. J. R. Buchanan, Colonel Henry S. Olcott, George Stearns, Charles Sothoran and G. L. Ditson, M.D.,

all eminent in the ranks of literature. The same may be said of those who prefer their contributions to appear under the respective nom-de-plumes of "Bud-dha," "J. W. M." and "Zeus."

Mrs. Emma Hardinge Britten, Mrs. Emma Tuttle, Mrs. Emma A. Wood, Mrs. Lita Barney Sayles, A. D. V., and others.

ENGLISH CORRESPONDENTS,
Rev. W. Stainton Moses, "Lex et Lux," and several members of the Rosicrucian College of England.

EXCHANGES with spiritual journals in Mexico, South America, England, France, Spain, Belgium, Germany, Italy, Turkey, Russia, Egypt and Australia, from which translations will be furnished each week by our editorial corps.

We shall endeavor in the coming year to make the Spiritual Scientist

Invaluable to any Spiritualist or investigator, no matter how many other Spiritual journals he or she may take. It is essentially different from any other, as will be seen by observing the contents of a few numbers. For this purpose, we offer it to trial subscribers

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We ask the co-operation of our subscribers, their prompt renewals, accompanied by the subscriptions of their friends and neighbors. We have only the heartiest words of thanks for what you have done in the past, and we look forward with confidence that your efforts will be continued in the future. Help us in every way you can in our purpose to make this paper do more good than ever before.

Larger and Better Service

in the cause of Spiritualism. Speak of the paper to your friends as the organ of the

BEST AND HIGHEST THOUGHT

on the great subject that is destined to have such a leavening effect upon all existing systems and creeds, and bring them to a decision by stating their subscriptions, and when you forward your renewal, will you see that it does not come alone.

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YOUR LETTERS TO THE SCIENTIST.**

Three things should always be stated by a subscriber who sends money by letter to the Scientist:

1. The amount of money enclosed in the letter.
2. The name of the subscriber who sends the money to pay his subscription should be written in full and very plain.
3. The name of the post-office and of the State to which the paper is sent should invariably be given.

IMPORTANT PROPOSITION.

Recognizing the fact that the circulation of the Spiritual Scientist can be increased largely through the

Personal Efforts of Subscribers

and believing that some who are eminently fitted for obtaining subscriptions cannot afford to give the time, we offer them the following

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(Postage in all cases paid by publishers.)

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When more than five new subscribers are sent, accompanied by cash, a premium of 50 cents will be allowed on each one.

Ten new subscribers, sent in one order, accompanied by \$20.00, will entitle the person sending the club to one copy free for one year.

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A Sixty-Five Dollar Sewing Machine will be presented to any one who obtains one hundred subscribers and accompanies the order with \$200. This extraordinary liberal offer will, we hope, induce many persons to make up a list of this number.

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In any city or in any county either east, west, north or south, four hundred persons can be found who would take the Scientist at once if it could be brought to their notice. We are constantly in receipt of letters asking for specimen copies from persons who at once take the paper when they receive one. Any person with a little perseverance can obtain this number within a radius of a few miles from their residence. As an inducement we offer a \$200 Geo. Wood organ. The merits of the instrument need not be enlarged upon. They can be seen in any large city and any section of the United States. The person getting the four hundred (400) subscribers and remitting \$200, will receive one. This it will be seen that they will make \$200 cash and a \$200 organ or

ONE DOLLAR ON EVERY SUBSCRIBER.

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These premiums are given by the publishers for new subscribers, not to old subscribers. They are not offered to persons who do not now take the paper to induce them to subscribe for it, but only to subscribers to the paper, to induce them to obtain new names for its subscription list—and they are given to pay for the time spent in getting these new names.

No person sending his own name as a subscriber can receive a premium for it.

If any person will first subscribe for the paper, paying full subscription price, and then use his time and influence to obtain other new subscribers, he will then be entitled to premiums for as many as he may send us.

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Send your new names as you get them. Always send the payment for each subscription with the name. We do not receive a new subscription unless payment is made in advance. You can retain the premium for each new subscriber as you send us the names.

If you obtain a sufficient number for a large premium after your list is completed, be sure and send us the name and address of each new subscriber you have sent, so that we may see if they all have been received by us, and been entered upon our books correctly.

Specimen copies of the Spiritual Scientist will be sent if you wish them as aids in getting new names.

Subscriptions to the Spiritual Scientist can commence at any time during the year.

HOW TO SEND MONEY BY MAIL.

Always give the name of the post-office from which you take your paper, when you write to the publishers to pay for the Spiritual Scientist, or for any other purposes. We cannot find your names on our books unless you do this.

In sending money, checks on Boston, New York or Philadelphia, made payable to the order of E. Gerry Brown, are best for large sums.

Post-office money orders can be obtained in all city post-offices, and in many of the large towns. Their cost is slight, and the money is sure to come safely.

When a post-office order cannot be obtained, have your letter registered.

BEGIN AT ONCE.

as this season of the year is most favorable for getting subscriptions. Many of you live where we have no agents; most of you know of people who need just the help to be derived from reading this paper; and all of you have friends, whom no agent can secure, but who will be decided by a word from you.

May we not then count on each of our readers to do something toward increasing the circulation of the Spiritual Scientist? It may seem but little that you can do, but the aggregate of the work thus accomplished swells into very large proportions when it is brought together here.

If any of those you think ought to have it are far away, a letter from you will decide them. If any are poor, you may be able to make them a present of the paper. We do not ask you to neglect your other duties, but only to economize some of your spare time and devote it to the work.

We ask you to look the field over and note the homes where this paper ought to go, and where, by a little effort on your part, it may go, and for the sake of the good you can do by putting this paper into homes that need it, and whose inmates may receive through it great and lasting benefit, decide to make the effort. Address,

**SCIENTIST PUBLISHING CO.,
BOSTON, MASS.**

How to Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other and of the services of professional mediums. Every Spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirer into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acid feeling against them is a weakening influence. 5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to assist to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly united together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily, if the contrary be the case, much perseverance will be necessary.

Probably at the first sitting of a circle symptoms of their forms of mediumship than tilts or raps may be their appearance.

SPIRITUALISM IN THE UNITED STATES.

New York.—New York Conference.

AT THE Conference of the New York Association of Spiritualists, Jan. 7th, Dr. White in the chair, Mr. Milleson opened, urging that spirit-art was a method for illustrating spirit-life to our comprehension which in no other way could grasp it, and, that only in this way could mortals be made to comprehend the obstructions which occur in the electric circulation in their bodies. In no other way learn how to apply electricity and magnetism to cure disease. He considered mediums should be sustained at the expense of those who had money and denominated as traitors to Spiritualism and to God such as refused to practice by this idea.

Dr. Hallock quoted the experience of gentlemen in this city and Philadelphia as adverse to the last suggestion and expressed the opinion it was not advisable to undertake the support of prophets at public charges. He then criticised the soundness of the doctrines which give to a dead hundred-millionaire a seat by the white throne side by side with Jesus whose life was spent here in a diametrically opposite manner, and, measured by the standard in vogue with us, was no success while the hundred-millionaire's was completely such. The truth is that Spiritualism and the life of Jesus are so simple they become a stumbling block to the Jews of to-day as they did to those of old and there was no appositeness in the dying millionaire proclaiming, "I can never lose my faith in Jesus." Christianity only became corrupt when it became rich.

Mr. Hanford, who is "a believer in the Bible and not a Spiritualist although he has discovered wonderful and unexplained phenomena in Spiritualism," quoted the Bible to show there was something more substantial in its future life than sitting by a throne singing psalms and waving palm leaves.

Dr. McCarty, who is a preacher of some denomination, advised the Spiritualists to cultivate religious feeling. He admits the phenomena of Spiritualism but doubts and is not satisfied as to their originating with spirits once mortals, especially in the face of the admission of Mr. Chas Foster, one of the most reliable mediums, that they would lie abominably.

Dr. McCinsisted, there was no immortality except "derived immortality" derived from God who has created a race of men for immortality, "My sheep hear my voice and etc." He did not consider Spiritualism had thoroughly proved a future life.

Mr. Higgins would not bring dogmatism to assert "I've got it," as was the case with some over-sanguine Spiritualist, but would modestly say "it is the best hypothesis to me." I may grow wise. I admit there is doubt whether these phenomena come from the spirits once men and women but the weight of evidence is that way. It is the grandest hypothesis for a future life the earth has ever witnessed, though not a mathematical certainty.

Mrs. Slocum gave some extended experience satisfying her of the authenticity of spirit communion, and Dr. Lewis Cloudby, declaring that his experience with one communication, claiming to be from his aunt Polly had proved unreliable and he did not regard them worthy of credit when they said they came from spirits.

SHOT HIMSELF WHILE ASLEEP.

The Lockport Journal of Friday afternoon gives the following particulars of what may with entire propriety be characterized as a singular case: "Marvin N. West, about 28 years of age, who, for some time past has had charge of the American Hotel barns, accidentally, and it is feared, fatally, shot himself this morning at the residence of Mrs. Luther J. West. Between 7 and 8 o'clock Mrs. West was startled at hearing some person groaning as if in great agony. The sound proceeded from the bed-room occupied by Mr. West, and was accompanied by a thumping on the wall. She hastened to his room, and there found him in mortal agony, and pressing his side with both hands. He said that he had been shot, but he knew not how. By his side was a Sharpe's four-shooter revolver, which he was accustomed to place under his pillow before retiring for the night. He asked that a physician be immediately called. Drs. Kittenger and Evans were summoned. They made an examination of the wound,

and found that the ball had entered his vitals near the pit of his stomach, and inflicted a dangerous wound. It was evident from the nature of the wound that the muzzle of the weapon had been placed near to the body, as the flesh was scorched and somewhat mutilated. They at last accounts had not succeeded in finding the ball. Mr. West is able to speak, and from his statement it would seem that he shot himself while dreaming, as he awoke and found himself in the condition above described. He retired to bed about 11 o'clock last night, and slept well. He states that of late he has several times dreamed that he was warring with burglars, although he does not remember of having so dreamed last night. From the fact that no other cause could consistently be assigned for the committal of the act, the general supposition among his friends is that he, in sleep, took the weapon from underneath his pillow, and during his movements the weapon accidentally discharged itself."

ATTEMPTED SUPPRESSION OF SCIENTIFIC TRUTH.

A letter in The Cape Times, (Capetown, South Africa), of November 15th, on the Slade case, says:

For my own part, and on behalf of many of the Spiritualists in South Africa, to be plain, we don't care one jot for all the "editorial rods," "anathemas of the church," or so-called "scientific exposures." Thank God the days of the Inquisition have past, forever, I hope. A good scientific education with a well-balanced cerebral organization, and a large stock of moral courage, are all that is wanted for investigators. Mere words and threats are as effete to determined men who seek for pure truth, as water falling on a duck's back. Truth, like gold can never deteriorate, no matter how often it passes through the furnace of analytical reasoning. Because Spiritualism upsets some of the pet dogmas of the Church and science, it is run down. I ask all honest men to think of Copernicus, Galileo, Columbus, Stephenson, Morse, Galvani, Harvey, Fulton, and hosts of other pioneers of great truths. From alchemy and astrology we have our noble sciences of chemistry and astronomy. Spiritualism will prove, sooner or later, to be the foundation or nucleus of some great truth; and what harm is done, supposing Spiritualists are found to be in error about the cause? Prove we are wrong by demonstration, by tracing the effect to its cause and *vice versa*, and then Spiritualists will change their theory, but don't put all down to imposition, hallucination, and deception, without having spent any time in practical, and not theoretical investigation.

CLAIRVOYANCE.

"Dictionnaire de Medecine," article "Magnetisme," the Parisian Professor of Medicine, Dr. Rostan, says, "There are few facts better demonstrated than clairvoyance, I placed my watch at a distance of three or four inches from the occiput of the somnambulist, and asked her if she saw anything. 'Certainly,' she replied, 'it is a watch, ten minutes to eight.' M. Ferrus repeated the experiment with the same successful result. He turned the hands of his watch several times, and presented it to her without looking at it; she was not once mistaken. Dr. Herbert Mayo, a physiologist who, in his lifetime had a high scientific reputation, testified to the reality of clairvoyance; and Dr. Edwin Lee, a well-known physician, in his book on "Animal Magnetism," gives from personal observation, a minute account of a subject at Brighton. He also quotes the testimony of other physicians of eminence on the reality of clairvoyance.

THE FUNERAL of Mrs. Ann R. Buchanan, wife of Dr. J. R. Buchanan, took place at St. Paul's Episcopal Church, Saturday, Dec. 30. The cortege moved from the Galt House to the church, where, after the ceremony by Rev. E. T. Perkins, D. D., the rector, it proceeded to Cave Hill. The pall bearers were Judge Bulard, Judge Bruce, Dr. L. P. Blackburn, Dr. Wible, Hamilton Pope, Esq., J. W. Barr, Esq., John Churchill, Esq., and Prof. Noble Butler. The deceased was a daughter of the late Judge Rowan, and the large attendance attested the profound sorrow which her death has occasioned in the community.

YOU ARE so to put forth the power that God has given you; you are so to give, and sacrifice to give, as to earn the eulogium pronounced on the woman, "She has done what she could." Do it now. It is not a safe thing to leave a generous feeling to the cooling influences of a cold world. If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now, now!—Rev. Dr. Guthrie.

DREAMS, APPARITIONS, AND SECOND SIGHT.

NO. I. — DREAMS.

There are many persons who appear to have the most extraordinary dreams. There is scarcely a family circle in which some one member is not able to relate some wonderful story.

There is not an object in nature that fortune-tellers have not coverted, when seen in a dream, into some ominous sign of good or evil. "If you dream of a clear stream of water, it is a sign of good news; of a muddy one, a sign of trouble and misfortune," &c.

But there are many dreams which deserve more than a passing notice. Dreams which may well be designated "prophetic," as they reveal the secrets of futurity, and foretell misfortune and death to particular individuals. The dream of our martyred President is one of this class.

But there is another class even more extraordinary, in which the dreamer appears to be cognizant of incidents occurring at a distance; to many this seems incredible, but there are too many well-authenticated cases to make it any longer a matter of doubt. I could relate many, but select one. Although it happened in the early part of the last century, it is still believed, and often referred to in the place where it occurred.

A lady residing at B——, in Yorkshire, Eng., dreamed one night that she saw a coach, and a lady in it, almost lost in the river. She was so much disturbed by the dream that she placed a watch on the ford two nights. On the second, Lady Campbell of Shawfield, a Scottish Highland proprietor, was crossing the river in her carriage; the vehicle was overturned by the force of the stream, and her life placed in the utmost danger, when the servants on watch came to her assistance, and drew her to the bank.

An ingenious naturalist once suggested that every one should keep in contradiction to a "diary, a nocturnal," in which they should register their dreams. It would certainly be a very curious and interesting psychological record. The following "Remarkable Occurrence" I copy from a London paper, 1814: "A physician, a man of eminence in piety and charity, had in his youth some doubts of the reality of another life. He saw one night, in a dream, a young man of celestial figure, who bade him follow him. The apparition led him into a magnificent city, in which his ears were charmed by melodious music, which far exceeded the most enchanting harmony he had ever heard. To the inquiry from whence proceeded those ravishing sounds, his conductor answered that they were the hymns of the blessed in heaven, and disappeared. The impression this dream made was dissipated by the transactions of the day. The following night the same young man appeared, and asked him if he recollected him. "The melodious songs which I heard last night," answered G——, "are fresh in my remembrance."

"Did you hear them," said the apparition, "dreaming or awake?"

"I heard them in a dream."

"True," replied the young man, "and our present conversation is a dream. But where is your body while I am thus speaking to you?"

"In my chamber."

"But know you not that your eyes are shut, and that you cannot see?"

"My eyes are indeed shut."

"How, then, can you see?"

G—— made no answer.

"The eyes of your body are closed and useless in your dream, but you have others with which you can see. Thus after death, although the eyes of your sense are deprived of sight and motion, you will remain alive, capable of sight and motion by your spiritual parts. Cease, then, to entertain a doubt of another life after death."

By this occurrence, G—— affirms, he became a sincere believer in the doctrine of a future state. A. V. D.
Boston Highlands.

THE MANIFESTATIONS were first made through raps at Hydesville in the year 1848, when Katie Fox was four and Maggie Fox six years of age.

NO EDUCATED Spiritualist believes in the supernatural; all the phenomena of Spiritualism are perfectly natural

TESTING MONEY MEDIUMS.

To the Editor of the *Spiritual Scientist*:

SIR. Some mediums, sitting for pay, are genuine and honest; will be found so under every test. Much the larger number undoubtedly are cheats. To detect and expose the latter is the interest of the former as well as of the residue of mankind. Wherefore, as well as for the cause of truth itself no honest medium should hesitate to second every proposition for thorough testing. It seems from the *Scientist* of Dec. 14, that galvanic circuits are proposed in England by scientists. This may be very well for them but a much simpler test for ordinary use was discovered by the New York Seven in their observation of the tricks of Mrs. Hardy. If you enclose the object or person to be tested (or both is better) in a suitable bag of the coarsest convenient netting, having its seams run up with an unbroken thread, by a sewing machine, or by hand, and the end of the threads brought together over the head of the medium, or top of the object and there sealed together, it will be, in most cases, better than the galvanic circuit, and better than tying or sewing the medium. The bag can be large enough not to annoy a sensitive person as would other confinement. The sewing should not be overhanded but "run" with continuous unbroken thread. After the seance, drawing on the thread will immediately discover a break or a knot made in it. If properly done and the ends of the threads sealed together, and to the bag, it is impossible for the medium to get hands or feet out side the bag. By extending the ends beyond the seal to various parties in the room it can be made certain if the medium moves.

BRONSON MURRAY.

A VALUABLE ANTIQUE INSCRIPTION.

In the Hippodrome at Constantinople may still be seen the remains of a venerable trophy of the Persian war, the bronze serpent which, with the gold tripod it supported, was dedicated to the Delphian Apollo by the allied Greeks after the victory of Plataea, as a tenth of the Persian spoil. On the bronze serpent which served as a base for the tripod, the Lacedæmonians inscribed the names of the various Hellenic States which took a part in repelling the barbaric invader. The golden tripod perished long ago in the sacrilegious plunder of Delphi by the Phocians, but the bronze serpent remained in its original position till it was removed by Constantine the Great to decorate, with other spoils of Hellas, his new seat of empire at Byzantium. Here it has remained in the Hippodrome till our own time, not unscathed, for the last of the three heads of the serpent has long since disappeared, but the list of Greek States inscribed on the intertwined folds of the body remains perfectly legible to this day, having been fortunately preserved from injury by the accumulation of soil in the Hippodrome. This earth concealed about two-thirds of the serpent till the excavation made in the Hippodrome in 1855, when the inscription was first brought to light. As the date of the battle of Plataea was B. C. 478, it may be assumed that the setting up of the tripod took place shortly afterward. Thus the inscription would not be later than B. C. 476. Of hardly inferior interest is the bronze helmet found at Olympia early in this century, which, as its inscription tells us, was part of a trophy dedicated by Hiero I., of Syracuse, after his great naval victory over the Tyrrhenians, B. C. 474. If the German excavations now going on at Olympia continue to yield results as promising as the discoveries which have distinguished the first months of this enterprise, we may hope that many similar records of Hellenic triumphs may be found in the rich soil of the Altis.—*Contemporary Review*.

From the London Echo.

HISTORIC REMAINS IN THE TOWER.

The Office of Works is now engaged in clearing out and restoring the chapel within the precincts of the Tower of London, known as St. Peter's *ad vincula*. It was here that the State prisoners who died in the Tower, or were beheaded on the adjoining hill, were generally interred, but according to the custom in plain deal coffins, often with quicklime to destroy them more rapidly, and always without plates by which their bodies might be subsequently identified. The Tower records, however, have been carefully searched, and the information has been applied to each coffin as it was brought to light. First almost among them was one lying far down the nave, containing bones which, according to the

opinion of the surgeon, were those of a woman of at least 65 or 70 years of age. The records show that in some such spot was interred the body of Margaret Pole, Countess of Salisbury, whom Henry VIII. caused to be beheaded in 1541. Near the altar, "in a common elm-tree chest, made to put arrows in," were the remains of another woman, young and delicately made, and whose "lyttel necke" would give the headsman so little trouble to sever. These are almost certainly those of Anne Boleyn. Not far off the diggers came upon the remains of what must have been a man of more than ordinary stature, and on comparing contemporary chronicles with the official records, these were identified as the remains of Dudley, Duke of Northumberland. Of his daughter, the unhappy Lady Jane Grey, no trace has yet been discovered, and it is feared, that in her case, as probably in that of many others, the later comers have disturbed the resting-places of the original occupants, and as in no case was there even the pretense of honor or respect shown to the remains of State criminals, it is not improbable that Lady Jane Grey and her coffin may have long since been ground to powder.

SPIRITUAL SCIENCE.

IN compliance with the invitation of a few interested investigators into Spiritual Science, Emma Hardinge Britten has consented to give a few Sunday Evening Readings from the rare and celebrated work, recently published and now translated into Russian, German and Hindostanee, entitled "Art Magic." The Reading will be succeeded by a short address after which any members of the audience will be at liberty to discuss the subjects presented in ten minute speeches or questions. The whole proceedings will be then summed up on the same plan as the brilliant and interesting London Conferences, inaugurated by Mrs. Emma Hardinge Britten five years since.

The meeting will be held in the pleasant and commodious new Era Hall, Hotel Codman, 174 Tremont Street, next building to the Evans House. First meeting Sunday evening, January 14th, to commence at 7-12 o'clock, subject: "The Rosicrucian Theory of the Solar Universe." Art Magic, Sects. 1 and 2, pp. 16 to 29. The nominal fee of 10 cents will be taken to help defray expenses.

SPIRITUAL INVISIBILITY.

Now it so happened that I had in my service a fakir named Nazir Sahib, who was remarkably skilful in all feats of occultism, especially in such as were produced through the ecstasy of motion, an art he had learned in Egypt from the famous "whirling dervishes." This fakir was a Malay, and brother to that very Aning who had obtained a high reputation for her success in those arts of sorcery, which more properly come under the cognomen of "Voodooism." I had never seen Nazir's sister, nor had I any desire to do so; but as my little fakir was much attached to me, and delighted to recount for my edification his sister's remarkable experiences with her distinguished patrons and patronesses, I became unwittingly, the repository of many singular and unsought-for confidences, amongst which was one that I deemed might be peculiarly serviceable to my friend Graham at this juncture.

It was by a private arrangement then with Nazir, that I selected a certain night for our visit to Anine, and this was the result. Directing our steps towards the lowest and most obscure part of the "black city," we arrived about midnight at the door of a low dwelling, when I paused to advise Graham that he was to walk unswervingly and as near as he could in my footsteps, keep close to me, and neither turn aside or speak. He need not marvel, I added, that no one who might chance to meet us would observe or address us, for we should be invisible and unheard.

If my readers should question whether I was serious in this last assertion, I answer Yes, in every iota. If they still further desire to know how I could command such a power, I reply by such means as enables the Hindoo fakir to saturate his body with living force, and subdue all its physical elements to the power of his spirit. This power is gained by long-protracted fasts and other ascetic practices, continued for years, when the actual changes wrought in the system, render the rapport between the votary and the spirit world very close and intimate. The subject, almost a spirit himself, can easily be enveloped in the agasa (life essence) of the spirit's astral body, and in this envelope he walks in spiritual invisibility,

commanding the physical elements of earth at will. The processes by which a determined Eastern ecstatic can attain to these spiritual states would be as useless to describe to self-indulgent European sybarites as to expect an English life guardsman to fly through the air like an East Indian *Irdha-pada*, who has spent his life in probationary exercises, besides inheriting an organism fitted for the part he plays.

It is enough to say that I had earned the power I possessed, and was aided by spirits to exercise it and dispense it to my companion.—*Ghost Land.*

THE SLADE PROSECUTION.

The London papers state that the Government intends to undertake the costs of the prosecution in connection with Dr. Slade's appeal. The defendant's solicitors have not yet received any official information to that effect, but if the announcement proves true they will appeal to the American minister to take part in the defence of Dr. Slade on behalf of the American Government. Sergeant Ballantine and Mr. Massey will appear for Dr. Slade, and the former will get 500 guineas for his brief, and 70 guineas a day. The Defense Committee announce that they have about £700, or \$3500, and declare their intention to obtain in the courts a "bold, outspoken avowal that spirit action is a fact in the knowledge of thousands of persons in the upper ranks of society throughout the British Empire, and hundreds of persons in the Metropolis." The case will be carried before the Court of Queen's Bench, this month, where the appeal for the quashing of the magisterial sentence will be argued.

JUST LIKE THE AMERICANS.

THE Paris correspondent of the London Telegraph writes: "A local newspaper, named the *Journal de Luneville*, gives an account of a strange incident which occurred in its locality on Friday last. A gentleman dressed in fashionable style went to a leading establishment of the place and asked for a hot-bath. Before undressing, he sent the waiter for a number of articles, of which he gave a list, written on a piece of paper. Among other things he ordered a bottle of white wine, some whisky, red pepper, carrots, turnips, tomatoes and onions. After pouring the liquor into the bath he cut the vegetables into small pieces, sprinkled the pepper over them, and then, turned on the tap of boiling water. When the bath was filled he undressed, and crying out 'Good bye: I am going to cook myself in the American fashion,' plunged in. Suspecting some strange conduct, the attendants burst open the door, and found the man almost boiled to death. An investigation proved that he had suddenly gone mad."

From the Medical Examiner.

THE BRAINS OF CRIMINALS.

IN our last issue we published a very interesting letter from our Vienna correspondent, in which a brief summary was given of Prof. Benedict's researches on the brains and skulls of criminals. The subject is an important one, both from a physiological and a psychological point of view, and it is to be hoped that more extended and more precise inquiries will be made upon it, for the results which Dr. Benedict has obtained, though very important, are not sufficiently numerous to warrant any large induction. Up to the present time Dr. Benedict has examined the brains of 16 criminals, all of which, on comparison with the healthy brain, he finds to be abnormal. Not only has he found that these brains deviate from the normal type, and approach toward that of lower animals, but he has been able to classify them, and with them the skulls in which they were contained, in three categories. These consist in: First, absence of symmetry between the two halves of the brain; second, an excessive obliquity of the anterior part of the brain or skull—in fact, a continuation upward of what we term a sloping forehead; third, a distinct lessening of the posterior part of the skull in its long diameter, and with it a diminution in size of the posterior cerebral lobes, so that, as in the lower animals, they are not large enough to hide the cerebellum. In all these peculiarities the criminal's brain and skull are distinctly of a lower type than those of normal men, and the interesting question arises how far are the evil acts of the criminal to be attributed to this retrograde development? Dr. Watts can pardon the vicious propensities of "bears and lions," on the ground that "God had made them so." If he had foreseen these new inquiries he might have felt less hopeful when he bade his little readers not to "let their angry passions rise." The results of Dr. Benedict's researches, if confirmed by further examination, will do much to shake many beliefs now firmly fixed.

SPIRITUAL SCIENTIST.

SUBSCRIPTIONS AND ADVERTISING RATES.

Subscriptions.—The SPIRITUAL SCIENTIST is published every Thursday by the SCIENTIST PUBLISHING COMPANY, and can be obtained of any newsdealer; or will be sent at the following rates:

Single Copy, One Year, \$2.50; Six Months, \$1.50; Three Months, \$1.00.

Advertisements.—The SCIENTIST is a very good medium for Advertisements. It has a large circulation; it is preserved for binding, and the advertisement is not lost to view amid a mass of others. Advertisements will be inserted at the following rates:—

Inside Page, One Square, \$1.00 first insertion, and 80 cts. each subsequent insertion. Outside page, 20 cts. per line each insertion.

Correspondence.—Correspondents who write letters consisting of personal opinions are requested not to make them more than a quarter of a column in length. Letters containing important facts or interesting news may be longer sometimes.

All communications for the Editor, books for review, &c., should be addressed E. GRAY BROWN, Office of the Spiritual Scientist, 18 Exchange Street, Boston, Mass.

SPIRITUAL SCIENTIST.

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REMOVAL.

We have engaged rooms in the elegant new building, 20 Devonshire Street, next door to our present location, to which we shall remove as soon as they can be fitted and prepared for our use, which will be sometime during the present month.

WHO IS RESPONSIBLE?

It is claimed that a majority of the many individuals now traveling through the country as "exposers of Spiritualism," are in reality mediums and perform most of their manifestations through the aid of spirit power. If this be so, and we believe it to be true in several cases at least, we see no reason for the unmeasured denunciations that are heaped upon them in some quarters. Those who are the most free with their abuse are certainly inconsistent in so doing; claiming to be Spiritualists, if a person generally accepted as a genuine medium for spirit manifestations is detected in an imposture, they are foremost in the attempt to palliate the offence by an explanation of spirit interference. "The spirits made the medium deceive," they say; no matter how flagrant the outrage, the spirit-world, not the medium, is to be held responsible.

Now the inconsistency of these people must be apparent, even to themselves. If a good medium leaves the ranks of Spiritualism, and uses what little power he may have in exposing the frauds committed by other mediums who are still supported as representatives of Spiritualism, why should he be censured? Who shall say that "the spirits" did not *make* him do it? In the one case a medium, surrounded and trusted by friends, abuses their confidence by presenting his own tricks as manifestations of spirit force; in the other a medium, catering to a credulous public, presents spirit manifestations as an exhibition of his tricks. The latter is branded by Spiritualists as an impostor, and if he ever again desires to enter the ranks in his proper position as a medium, is hounded with his past deeds; the former is upheld as a medium who was "the victim of mischievous spirits, who *made* him deceive his friends" — to awaken inquiry, or to make Spiritualists less credulous, or any of the hundred explanations of a similar nature.

If mediums were more generally held responsible for the character of the influences that surround them, experience would soon demonstrate that they can and do create favorable and unfavorable conditions for the presence of the higher or lower influences. The magnetic laws are immutable; although there is much that is subtle concerning them, enough is generally understood

to enable each one to choose between the coarse, gross and material spirits, and the pure and refined. A medium who lacks principle, and is actuated solely by a desire to make money, would either supplement spirit manifestations with his own powers, or deny the spirit force by which he is enabled to perform his wonderful tricks.

Our opinion of a medium, accepted and trusted as such, who will descend to the petty tricks that have been detected at various times, is too well known by our readers to require repetition at this time. We place them in the same category with those who pretend to perform tricks, which in reality are spirit manifestations, and label them all IMPOSTORS.

These tricksters, whether in or out of the Movement for Spiritualism, are proper subjects for its curative processes. The spirit world has done much; Spiritualists very little. When the earth instruments of spirit power are willing to make only a small sacrifice in its behalf, then may we look for more rapid progress. The sensitives who through their ignorance have become the victims of an adverse, malignant influence, will be released — the chains broken — by a higher power, that is even now striving to act, but awaits the conditions that shall render it effective. It is the dark side of Spiritualism that so many of its public mediums are subjects of grossly sensual influences. It is with charity that we write it, and a hope that the vastness of the spiritual philosophy may at some time be realized by those who now treat it as a convenient belief that promises universal salvation, and therefore will permit them to delay important duties.

ANNOUNCEMENT.

We shall soon publish another paper from Emma Hardinge Britten. It is entitled, "Spiritus Mundi; and its Operations in Nature."

Also a paper from "Buddha" on "The Doctrine of Immortality."

Several articles from "Lex et Lax," on Cabalism, are filed for publication.

"Taisch, or Second Sight," by A.V.D., will appear next week.

We hope soon to announce articles from Hudson Tuttle, Esq., George Stearns, Esq., Mrs. Emma Wood, and others who favor us with their valuable contributions. Their assistance in the past is warmly appreciated.

Several lists of subscribers have been sent us in answer to our proposition on page 218. We return thanks to those who are laboring in our behalf, and hope that others will soon have an interest awakened in them, that our subscription lists may be enlarged to that point where we shall feel warranted in adding new features and more pages to our journal.

A department for Mystics will soon be opened, and much that is rare will be published in its columns. Several able writers have signified an intention to contribute; therefore we can promise interesting and valuable information.

Several foreign exchanges have this week been added to our list, and the "Spiritual Outlook" will increase in value. The spiritual news from every part of the world can be found therein.

We greet our new readers with a wish that they may always remain with us. Some will see a copy of the Spiritual Scientist for the first time. From those who are not subscribers, we respectfully solicit their subscription, with a promise that we shall endeavor to merit whatever patronage we may be favored with. A copy

will be sent to any address in the United States on receipt of \$2.50; England, 12 shillings. Make all checks or money orders payable to E. Gerry Brown, and address Scientist Publishing Company, Boston, Mass., U. S. A.

CAMP MEETING GROUND PURCHASED.

It was stated in these columns some weeks ago that a number of Spiritualists were about to purchase and improve land on the sea shore, for the purpose of holding camp meetings in the interest of Spiritualism. From a petition filed in the Secretary's office at the State House, and to be presented to the General Court, it appears that they are possessed of about 125 acres of land on the shores of Buzzard's Bay, Wareham, Mass., and they ask to be made a body corporate under the name of Onset Bay Grove Association, with a capital stock of \$10,000 and power to hold real estate to the amount of \$50,000, and to build a wharf, erect a hotel, etc. Boston, New Bedford, Wareham, Springfield, Fitchburg, Haverhill, and other localities, are represented by stockholders.

MARRYING A GHOST.

Terre Haute, Ind., the residence of Anna Stewart, a materializing medium, who has once, at least, been fairly exposed in fraudulent practices, although it is claimed she is a medium, has a correspondent of the Cincinnati Commercial who has written up a story on the "Marrying of a Ghost." The main statements are that a judge, "who has occupied the executive chair in his circuit court district for fourteen consecutive years," recognized in a "materialization" the form of his departed wife, and, after many interviews, Justice L. B. Denehie had performed a marriage ceremony between the two, "uniting the mortal to the immortal." The names appended seem to indicate that a ceremony was performed, and something acted as the spirit bride. Spiritualism cannot fairly be held responsible for the many nonsensical farces that are perpetrated in its name. A similar circumstance to the above occurred in this city some years ago. Two mediums (both of them quite prominent just at present, and one has been exposed in other fraudulent practices in the columns of the Herald) plotted together, and as a result one played the part of a ghost, the other the medium, to deceive a credulous old gent of some of his hundreds that were pouring in quite plenty upon him. To this day he is not aware of the deception; but others are. One of the Spiritualists who signs this Western document above alluded to, is the hero of a seance where the scissors jumped up and cut the hair from the head of the "materialized spirit," then the pieces of hair run and joined themselves together, and finally coiled up and reunited themselves with the medium's head. "Marrying a Ghost" is mild compared with this marvelous wonder. A little of this power ought to find itself able to perform good service in other directions.

FUNERALS OF SPIRITUALISTS.

In England, Australia, France and some other countries, Spiritualists have adopted a burial service that is in harmony with their belief concerning the future state, and the change called death. In place of mourning emblems and dirges they have bright colors and cheerful music. White is much worn on these occasions, and even the burial casket is covered with white broadcloth. Flowers are strewn in profusion. A favorite memorial is in the form of a white card with a broad border of silver, inside of which are lines printed in blue or violet. In addition to the necessary particulars, verses often appear. The following are found in a memorial card of late design:

There fell upon the house a sudden gloom —
A shadow on those features fair and thin,
And softly from that hushed and darkened room
Two angels issued, where but one went in.
Angels of life and death alike are His;
Without His leave they pass no threshold o'er!
Who, then, would wish or dare, believing this,
Against His messengers to shut the door?

J. R. NEWTON is in Louisville—Mrs. Maud Lord is in New York—Baldwin is exposing Spiritualism in Toronto—D. D. Home is in Paris, France—J. M. Peebles is to make another tour around the world.

EDITORIAL PARAGRAPHS.

ANNA LORD CHAMBERLAIN had two children christened by Mrs. Cora L. V. (Daniels-Tappan) Richmond in Chicago last Sunday evening.

MME. H. P. BLAVATSKY, is preparing a work to be called "The Veil of Isis; or, Skeleton keys to Mysterious Gates."

THE TOTAL amount of the testimonial to Andrew Jackson Davis, from all sources, is \$7378 net.

THE EMINENT philosopher Frazer says, that "though a man without money is poor, a man with nothing but money is poorer."

THE OLD tricks of concealed phosphorus, confederates, trap doors, etc., was the stock in trade of a young man named George H. Wright, who, of course, has been exposed in Springfield, Ill. Wright, who is about 19 years of age, learned his trade in Terre Haute. His "materialized spirit" is now swinging a sledge-hammer for a living.

THERE ARE private houses in this city in which phenomena of the highest order occur by domestic mediums, whose names never appear in print.

LOWELL, Mass. Mrs. Sarah A. Byner, inspirational, gave two lectures in Lowell on Sunday last. C. Fannie Allyn, trance, is engaged for the month of January.

THE DUBUQUE (Iowa) Times records the detection of a thievish boy, and the restoration of lost articles through table-tipping.

NEW HAVEN is taking a dose of Mrs. Hardy, but there are many who do not swallow it easily. Several letters have appeared in the newspapers. One correspondent wanted her to sit with her back or side to the table, and his request was of course refused. He claims to have detected the fraud, and endeavored to have her arrested. Mr. Hardy met his charges with an offer to bet \$10 that he (the correspondent) couldn't "produce these things."

IN DIGGING lately, at the back of the cathedral of Notre Dame, Paris, the workmen came upon a monolith, which would tend to prove the existence of a temple dedicated to the god of Medicine. It is probable that at a very ancient period, there was a temple of Esculapius on the very site where the present Hotel Dieu was built. In front of this temple was found part of a column somewhat similar to that which was to be seen before the temple of Epidaurus. This fragment of column was removed in 1748, while the place in front of the cathedral (Parvis Notre Dame) was being enlarged; but it has never been seen or heard of since. The sculptured part of the monolith referred to represents Esculapius, the god of Medicine.

THE OUTLOOK.

NOTES AND NEWS FROM OTHER COUNTRIES.

England.

THE LONDON SPECTATOR, under the head of the Revival of Antiquated Theories, says editorially that the theory of fraud will never account for the carefully tested evidence of such men as the late Professor De Morgan. He proved that the rapping agency, whatever it was, was independent of the medium's knowledge.

RELIGIOUS BODIES are beginning to divert their adherents by accepting the services of amateur conjurers to exhibit their tricks as Spiritualism. At least the newspapers say so.

PROFESSOR William Denton has arrived in England.

A MEETING in Doughty Hall, Bedford-row, London, very powerful raps were obtained before a public audience through Dr. Monck's mediumship; a committee appointed by the audience certified that they were not made inside his body, as suggested by Dr. Carpenter, but came from any object near which the medium stood.

PRINCE WITTGENSTEIN is expected to visit London shortly.

MR. A. R. Wallace, F. R. G. S. has been elected an honorary member of the National Association of Spiritualists.

Southern Africa.

THE PSYCHOLOGICAL Society of Cape Town has reported on the physical phenomena as enumerated by Mr. Crookes, F. R. S., in his "Thirteen Classifications." They have witnessed every class except direct writing.

THE DAILY NEWS reprints from the London Telegraph the accounts of the discussions in the British Association, which occur fortnightly.

France.

"REINCARNATION" still occupies notable space in European journals and no small section of the plainsphere of thought.

mapped out in spiritual geography. A Dr. D. G. in Paris has lately written some sensible things on the subject, but just so long as the spirits themselves returning to us ignore generally, and in the United States and England universally, the doctrine of reincarnation, just so long it will be impossible to make the subject acceptable to the mass of the English speaking populace. Daniel (ix chap.) may be quoted and Elias may speak through the lips of a John, but there are other interpretations than those which Dr. D. G. gives, which mean the aureola of divine impressure, a no less sacred coronal. The charming *jeu d'esprit* of "Eos," however, on this subject, has the ring of royalty but makes one smile when he says: "My friends, be perfectly calm on the subject of the little German baron (Holmfeld), he is not the terrible adversary you take him to be."

AT THE anniversary of the demise of the distinguished professor of magnetism, M. L. Auffinger, Sen., the son, at the tomb of his father at Montparnass, Paris, pronounced a warm allocution in which the hope was expressed that much more attention would be given to the subject of magnetism than had been heretofore. At the close of the ceremonies, friends of the deceased covered his resting place with wreaths, and flowers.

IN SOME recent demonstrations in France more especially on the *jour de morts*, remarks were made on the evident great growth of Spiritualism.

Belgium.

De Rots (what's in a name?) seems to be doing good work along the Holland sea-coast. It names new groups of Spiritualists at Chatelneau, at Drlhain and Morlanwelz. The former is composed of workmen and is called the *Star of the Orient*; the second, *The Union*. But *De Rots* is "The Rock" and on this will be built the church of the future.

THE QUESTION of the "possible cessation of spiritual phenomena" has been asked, and the subject discussed in Belgium. The shadow of a dark cloud of "elementaries" is perhaps enveloping a region where such an inquiry could be evolved. Those who look carefully however will see upon mist, the rainbow of promise.

"AN ESSAY in response to some pressing demands," has lately been presented to the Belgium public by M. Gaetan. He desires to have a union of the different groups where some method can be taught respecting prayer and our doctrines.

THE INTERESTING communications in *The Messenger of Liege* from the pen of M. Jacolliot (published all over the world in fact), may awaken some jealousy regarding priority between this celebrated author and the no less eminent writer D. Solanot. The Vedas and the Avesta, the myths of the Orient and Occident seem alike familiar to both. "But the Orientalist Langlais says we have much to learn before we can know the Indian antiquities as we know the Greek."

Spain.

CREDITABLE ACTIVITY reigns in all the spiritual organizations in Spain. In Barcelona they contemplate publishing immediately a conversant brochure containing, and entitled, "Practical Instructions for the Organization of Spiritual Groups."

La Revolucion of Alicante has an article on the central Bodies of Spiritualists, Organization Duties, etc., that is highly commended by other journals.

AT ANTEQUERA so much interest in Spiritualism has been awakened recently that it is proposed to commence there a new Spiritual "Circle."

THE ACCOUNT which was given in the *Spiritual Scientist* of the exposure of Mr. R. Hull in the State of Maine, is noticed in the Madrid Critic.

IN THE last named periodical, D. R. Luna, has some good things to say about the "Shade of the Dead." He quotes Macrobius (a Latin grammarian of the 5th century): "The Spirit is a god, on air," he says, "which preserves exactly the form of the defunct." Preceding this portion of the paragraph cited there are remarks not less worthy of note (M. tom. sum. scip. cap. xiv): "There exists a luminous fluid" (probably the "astral light" of modern times), "igneous and subtle, which under the name of ether, fills the univers. When a body on earth is to be animated a molecule from this fluid passes by the milky way to the lunar sphere where combining with grosser matter it becomes prepared to unite itself with the material and enter the human body," etc. D. R. Luna has a pleasing conception in this: That over the spirit the body is molded as a statuary molds his work over a pre-conceived idea.

A SPANISH gentleman, Sr. D. Juan Amador, has lately passed to the spirit world from [the village of Cos, State of

Zacatecas, Mexico. He was highly esteemed for his many civic and moral virtues, his love of democratic institutions, and for his labors in our cause.

THE DISTINGUISHED Capt. Villegas, whose plan for completing the campaign against the Carlists was successful adopted by the Spanish Government, is highly commended in the Madrid Critic for his activity as a Spiritualist and for the great good he has done by his works, his "Un Hecho" (an Incident), and "Magic and Spiritualism," first and second part, honorable alike to himself and the Spiritual faith.

Mexico.

NOTHING PARTICULARLY impressive has reached us from this region. We should not forget to notice, however, that the proprietors of the *Ilustracion Espirita*, of Mexico, the ablest of that cohort of brave propagandists which storm the battlements of bigotry and error, enters now upon its sixth volume.

THE MERIDA periodical though of small dimensions is a kind of Pandora's box from which fly blessings to mankind. Little gems scintillate here and there and the angel world adorns it with many a garland. Amid much earnest entreaty to be good and to do good (thus securing enduring happiness) which fraternal spirits have recently imparted through mediums, there comes the confession of "Three Suicides": and if we could realize through words the horror, the anguish, the remorse that has for ages been theirs, we should on bended knees pray, not only for them, but that we "may be delivered from evil."

It is hardly to be wondered at that the Romanists in Catholic countries where they for centuries have had entire sway, should feel towards Spiritualists a hatred bordering upon frenzy. Take for instance the old Spanish possessions in South America. In Montevideo, the spiritual *Revista* pours its deadly fire upon the enemy, with truth blazing in every missile; pours out its divine lightning that scathes and withers; pours out those sacred sentiments that throttle the priesthood, overwhelm their dogmas, show the evil in their every footstep, demonstrate the fallacy of papal supremacy,—lighting the way, pure though narrow, crowning good works with God.

TIPPING TABLES. — IMPORTANT TESTIMONY.

Alfred Russell Wallace, President of the biological section of the British Association, writing to the *Daily News* of Dec. 19, says: "I beg to be allowed to point out an important misstatement which concerns myself. Dr. Carpenter is reported to have said that 'a friend who believed' once told him of a small table rising up bodily when the medium and two or three other persons placed their hands on the top, and that it was suggested that a cylindrical cage of paper and hoops should be placed round the table to prevent the possibility of its being raised by the medium's toe under cover of her dress. His friend asked: 'If it is done without disturbing the paper, what will you say?' 'I will say, then,' replied Dr. Carpenter, 'it is a thing deserving further investigation.' The paper cage was put round the feet of the table, and Dr. Carpenter assured his audience that he never after heard of the table dancing up and down, and that 'that test was sufficient to his mind to dispose of that particular case.' Now, I should like to ask Dr. Carpenter whether he would be surprised to hear that I myself was the 'believing' friend who told him about the small table, and the paper cage, and further that I told him that it had been tried and had perfectly succeeded? In my book he will find an account of another table rising, while a sceptical friend who accompanied me was looking on and could see the whole lower part of the table with the feet freely suspended above the floor. It is hardly too much to say that every one of the more important statements which Dr. Carpenter puts before the public as evidence in his favor, may be shown to be equally opposed to the actual facts of the case."

DR. CARPENTER'S LECTURES.

Dr. W. B. Carpenter, through his lectures on Spiritualism at the London Institution, again brings the subject prominently before the people of England, and awakens anew the discussion in relation to it. The London Spectator speaks of it as "an amusing lecture, in which he went over all the old sources of fallacy, as to the so-called spiritualistic phenomena, and pointed out very skillfully the kinds of tests which should be applied before these *a priori* improbable facts are accepted as true; but he did not deal—he seldom does—with the remarkable mass of evidence showing that unless individual

men of great eminence and ability and high character have been repeatedly deluded, these tests have been scrupulously applied." That he advanced nothing new may be inferred from his general conclusion which, he said, was the same as that to which he came 25 years ago in an article in the Quarterly Review — that the only spirits are dominant ideas which take possession of our minds and lead us to seek after occult causes when natural causes are open to our investigation.

TO LECTURERS.

LECTURERS and speakers on Spiritualism and Spiritual mediums should read carefully our Important Proposition on page 215. They have abundant opportunities for obtaining subscribers to journals devoted to the cause. Ministers in the various denominations are given commissions for their influence in extending the circulation of journals devoted to their interests, and they do not hesitate to speak from the pulpit for the purpose of advocating the necessity of supporting these papers. Should not lecturers on Spiritualism do the same, especially when we have only four or five Spiritual journals in the whole United States? We do not ask this service of them *gratis* but propose to give them a premium on what new subscribers they obtain in this manner. We are convinced that Spiritualists will give us their endorsement in this respect. Who will be the first to labor? Any lecturer or medium who desires a paper for his or her own use can have it on special terms, by addressing the Publishers.

TABLE TIPPING.

THE Dubuque Times prints a letter from Farley, Iowa, in which occurs the following:—

We have a few Spiritualists in Farley but no mediums. They have often endeavored to produce the manifestation known as "table tipping," but without success. There is also a skeptic in the town who looks at the matter in a scientific light, not holding, however, the ultra scientific position that all so called manifestations are the result of fraud, and considers, that animal magnetism explains the influence of mind over matter, which he claims to be the basis of all manifestations not connected with fraud. To prove his position to be based on fact, he proposed to actuate a table by magnetism in the presence and with the assistance of Spiritualists who could not produce such an effect themselves. Accordingly a meeting was held, and the immediate results were satisfactory. Within three minutes from the time those present placed their hands on the table, it was ready to go through any motions or to answer questions by rising two or three inches from the floor and falling with more or less noise.

One of the persons present was Mr. G. A. Fowlston, a prominent citizen of Farley, whose little boy had lost a hand-sleigh a few days previously, and who was anxious to obtain information as to the whereabouts of the sleigh. The table was questioned and its answers were clear and explicit. The information given was as follows: The sleigh was stolen on a certain day by a boy of 14 years old. It was picked up and placed on a large sleigh driven by a man, who took it home for the boy, where it still remained and could be procured. The direction and distance from Farley to the boy's home were given, and then the table spelled out the boy's full name. No one present knew of such a person being in existence, but Mr. Fowlston decided to look the matter up. A few days afterwards he started out following the direction rapped out by the table. Stopping at what he was confident was the right house, he found a boy 14 years old, whose name was identical with that given by the table. He accused him of the theft, but it was denied. However, he related all the circumstances of the stealing, and assured the boy that if the sleigh was not returned within 24 hours he would send a constable to arrest him. Next morning early the sleigh was returned, and the table has made for itself an enviable reputation as a detective. The result, however, was not wholly satisfactory to either Spiritualist or skeptic, as both were strengthened in their previous opinions and no conversions were made.

THERE ARE unimagined possibilities within every human being; by learning more of his own powers man will do much to advance the eternal destinies of his hereafter.

INTERESTING MANIFESTATIONS.

SPIRITUALISM seems to have taken firm root at Bloemfontein, the capital of the Orange Free States in South Africa. A company of 30 ladies and gentlemen, at a circle held regularly in that place, obtained the raps in every part of the room in answer to mental and oral questions. Five clairvoyants were present who could see spiritually, and of these three possessed also the gift of clairaudience in a remarkable degree. The beneficial effect of prayer and appropriate hymns is noted. At the request of one of the spirits present a violin, his favorite instrument while on earth, and the same that he had made use of, was placed on the table. The effect is said to have been startling, as several tunes were played thereon. Some of the company were so much bewildered and astonished at this and other extraordinary manifestations of power that the meeting was adjourned until the following evening.

From the London Spiritualist.

THE PROSECUTION OF DR. SLADE BY THE ENGLISH GOVERNMENT.

The Slade case, according to the newspapers, has assumed larger proportions, from the Government having taken up the prosecution, so that Mr. Lankester is henceforth but a witness in the case, and the prosecutors are the Lords of the Treasury, namely, the Earl of Beaconsfield, Sir Stafford Northcote, Viscount Crichton, Mr. Rowland Winn, and Sir J. D. H. Elphinstone; the joint secretaries to the Treasury are Sir W. Hart Dyke and Mr. W. H. Smith, M.P.; the permanent secretary is Mr. R. R. W. Sington, Whitehall. This change of position will do more good than harm to Spiritualism, by increasing the importance of the case, and by the removal from the prosecution of such animus as was displayed in Mr. Lankester's statements in the "Times," that mediums should be dealt with like "wild beasts," and that the consideration of the subject of Spiritualism was "degrading" to the British Association for the advancement of Science.

The consequences to the historical prestige of the nation will be serious and indelible, for its honor and character are involved in the case. The Government must prosecute upon one of two grounds — the first one being that Mr. Lankester may have been cheated out of a sovereign on a particular occasion, consequently that it is the duty of the British nation to redress such a remarkable private grievance; and if the Government takes up this position, such a course appears to be altogether unprecedented. On the other hand, the Treasury may take action on the broad public ground that Dr. Slade is an habitual impostor, consequently, that his prosecution should not be left to a private individual. If this course has been taken, it has been done precipitately, without attempting to hear the unlimited amount of evidence suppressed at Bow-street, that Dr. Slade is not an habitual impostor; thus, England is placed in the same position as that of Spain when it prosecuted Galileo, whereby the national honor of the latter country has been stained in a way that can never be wiped off so long as history lasts. That Dr. Slade is not an habitual impostor was absolutely proved even by the four witnesses for the defence, whose evidence was not suppressed. Indeed, Mr. Flowers, the magistrate, unreservedly declared their evidence to be "overwhelming." He dealt only with Mr. Lankester's personal alleged grievance, and into the merits of that case we do not enter.

The Government having taken the step, it remains to be seen whether they, like their predecessors in the case, will ask for a suppression of broad scientific evidence for the defence, and urge the confinement of the inquiry to the small grievance of Mr. Lankester, who has so generously come forward to protect Mr. Sergeant Cox, Mr. A. R. Wallace, the editor of the Spectator, and other lambs, from Dr. Slade's alleged subtle crafts and devices.

Mr. Sergeant Ballantine has been retained for the defence: a better advocate could not have been found, and we believe that his junior will be that tried friend of truth, Mr. C. C. Massey. The case will be fought out on its merits, so far as an unpopular scientific truth can be so fought out before those unacquainted with the subject, for it has been resolved to carry it to Clerkenwell Sessions, rather than to adopt the cheaper course of taking it to the Court of Queen's Bench, and having it decided upon a technical point. The new pro-

secutors have no animus that we know of and as gentlemen they may have no desire to suppress the evidence for the defense, in which case there will but be the difficulty of facing a legal tribunal totally unacquainted with everything relating to a scientific question which is inappropriately thrust before it. The phenomena happily are fast developing in private families, and will soon be generally understood.

This charge was brought against Dr. Slade while he was on his way to St. Petersburg, engaged by some of the nobility there to have his powers scientifically tested, and while in London he has repeatedly invited Dr. Carpenter to examine the phenomena. Prof. Lankester, however, has thought it desirable, in the public interests, to come forward as the protector of these helpless simpletons. The Hon. A. Aksakof, of St. Petersburg, has carefully examined the evidence of his kind English protector, the result being that he was ungrateful enough to pay over £50 to the defence fund last Monday. Thus is the truest friendship ever misunderstood.

DR. FELIX ADLER.

It may be as well to mention a new society, which it is difficult to denominate as religious or irreligious, which is in process of formation, and exciting much comment from the distinguished character and talent of its leader, Dr. Felix Adler. This young man, not yet thirty, is the son of a somewhat famous Jewish rabbi, and upon his return from Europe, where he had pursued his studies in the German universities, he was unanimously called to the position which his father had held with honor in the synagogue for many years, at a salary of \$8,000 per annum; his father, in the mean time, for long and faithful service, for which he had grown too old, to be retired upon a pension.

But his first sermon did not suit the strict interpretation of the Jewish theology, and it was intimated to him that he must either preach doctrine or resign. He chose to resign. His scruples were, however, respected and approved by a Mr. Ellinger, a wealthy banker and a Jew, who created a professorship of Hebrew and Sanscrit in Cornell University, on condition that he should be invited to fill the chair. But there was a difficulty about this—We do not know precisely of what kind—and the doctor is in New York preaching every Sunday in a hall near Forty-second street, the most serious, the most thoughtful, the most practical of sermons.

Already about three hundred persons have united into a society, which is to support Dr. Adler as its pastor, found a school free from sectarian and theological influence, and a humane society to assist in preparation for and proper distribution of labor—not mere almsgiving. The following extract, which constituted the closing paragraph of his inaugural discourse, will give an idea of his charm of style:—

"But it is not only the duties, but also the beauties of life that we would more fully know and appreciate. We do not share the gloomy view of those who are forever peering into the curtained secrets of the grave, and hold this life to be a worthless thing. For us the clover blows and the violet springs; for us the summer brooks murmur their marvellous melodies, and the eternal hills raise their solemn testimony; for us the peace of the woodland, and the leaping laughter of the fall; for us the glamour of moonlight, and of the still stars that melt into the dazzling day; and, greater than these, for us the sweet accents of tenderness, the thrill of sympathy, the ecstasy of truth, the sacred, sacred gift of love. Life is grand everywhere if you possess it grandly, and read its meanings with a trustful heart.

"In days long past, the ancient Germans, seeking prophetic messages of the future, were wont to go forth on tranquil nights into the ripening harvest, and listen to the wind that sighed and sang in the cornfields: in its voice they heard the words of destiny. So do we stand to-day amid the harvest of the ages, and listen to the voice that bears us tidings of what the far future shall bring; voice of an endless promise, voice of an infinite hope. What is that it tells of? Of new springs, friends and fairer harvests, and happy, happier reapers, the reapers for whom to sow is glory and reward."

ANOTHER RAT STORY.

THE Middletown Press tells the following story: "A family in this village had laid away a bag of dried corn for Winter's consumption. The bag containing it was hung by a stout string from a nail driven in the beam of an outhouse, so as to be out of the reach of rats. The sly rodents, however, managed to secure it. The bag was drawn up by the string, and laid snugly away on the beam, and the very last grain of corn abstracted through a hole in the bottom of the bag."

INGRATITUDE, MRS. BRITTEN'S LECTURES.

MR. EDITOR. Spiritualists are surely luke warm in Boston. I do not claim to be one, but I felt very indignant as I left the Parker Fraternity Hall to-day after listening to the very able address of Mrs. Britten, that no one in that audience had the grace to even thank her for her generosity in giving the lectures of the past four Sundays. It is apparent by the well-filled hall and the close attention paid to the speaker's words that all were interested, then can you tell us why there was not even a response to Mrs. Britten's own suggestion, that Mr. Cooper, a stranger, who could have no other motive than good to humanity, should be voted thanks for his efforts to establish the meetings. I know Boston is noted for its cold hearts and inexpressive audiences, but if Spiritualism as is supposed deals with the inner life of man, persons claiming to be such should show common courtesy to those who are trying to do them good, and extended the thanks to those to whom the light has not been given. If the "unseen guides" allow Mrs. Britten to speak again I shall never doubt the Golden Rule is practised on the other side if not on this. It was stated by Mr. Cooper that about \$25 each Sunday would defray the expenses of future meetings. Surely every one believing in better code of morals and a better religion than that which old theology teaches, even though they do not believe in Spiritualism, should sustain these lectures. I do not wonder that Spiritualism is said to be crushed in Boston if one hundred cannot be found who will pay 25 cents each to sustain a weekly lecture of such a high character as those of the past four Sundays. These meetings should be free to the public, and if Spiritualism is such a comfort to individuals, it should make them less selfish, and willing to aid in putting it before the masses. "By their fruits ye shall know them." I cannot believe but all women there, felt like myself, but did not know how to express their overfull hearts by "speaking in meeting." H.

Jan. 7th, 1877.

HOW A YOUNG LIFE WENT OUT.

AN affecting incident occurred at the Academy of music lately. Among the audience was a wealthy family, one of the members of which has for years been in delicate health and was born deaf and dumb. It has been the custom of the family to take their afflicted daughter with them to the theatre as she seemed to enjoy the excitement and action, although she could not hear a sound. It was observed that she seemed very much amused at the comicalities of Mr. Sol Smith Russell, and enjoyed the changes of his facial expression as much as any of the audience. When Signor Tagliapietra came on to sing it was noticed that a curious light came into her eyes, and stretching out her arms to her mother she spelled on her fingers, with the greatest excitement, the words, "Mamma, I hear." The next piece was an orchestral arrangement of "Trovatore." As the composition proceeded the tears flowed down the poor child's cheeks, and her excitement became so great that it was deemed prudent to leave the theatre. On reaching home the exhaustion produced by the events of the evening was such that the family physician was summoned. As she lay on her couch she reached for her slate and wrote, "Mother, I think heaven must be music." The next day, in accordance with her request, Mr. Russell was sent for, and he kindly came and sang for the little sufferer. It was too late. Death had marked the child for his own and she did not even smile. The little lips are cold now and there is a vacant chair in the family circle.—*San Francisco News-Letter.*

SINGULAR INCIDENT.

THE Biddeford (Me.) Journal says: "Last week the sloop Ida May lay at Government wharf, near the mouth of the Kennebec River, with one man on board, Freeman Gove, who was in the cabin asleep. In the night he was awakened by some one touching him, and saying, 'You will be drowned.' On opening his eyes no one was present, but he immediately turned out, went on deck, and found the side of the vessel caught under the wharf by the tide, and shortly it would have sunk, and cabin and all been under water. With a plank he pried the side from the wharf and she came up with the tide. The sleeper being in the cabin, must have been drowned had he not been called."

SPIRITUALISM.

Written for the Somerville Citizen by an Investigator.

PAPER NO. 3.

"Millions of spiritual creatures walk the earth
Unseen whether we wake, or if we sleep."

In all ages men have held the belief that unseen by mortal eyes spirits have walked the earth,—that whether consciously or unconsciously to the subject operated upon, they exerted an influence upon him. Twenty-five hundred years ago the Greek poet Hesiod gave utterance to his belief in the words quoted above. Socrates had an attendant spirit which he consulted on all occasions requiring forethought or fore-knowledge, whom he called his daimon (or knowing one) and on the day of his death he says, "My daimon did not give me notice this morning of any evil that was to befall me to-day,—therefore I cannot regard as any evil my being condemned to die." The Christian Church since its foundation taught its children that they were continually surrounded by spirits both good and evil, the only difference between it and the Pantheistic teachings being that in the one case communication and worship were encouraged—in the other—forbidden, and that the Pantheists like our modern Spiritualists believed that disembodied human spirits were among those who surrounded us, whereas the churches taught that they were all of a different race excepting in the superordinary case of Moses and Elias. On this one point then Christianity and modern Spiritualism are agreed, that we are surrounded by angelic beings good and evil (or developed and undeveloped) and that a conflict is waged continually for the supremacy in their relations with man. Bishop Fenn, an accomplished theologian and devout Christian, prays:—

Oh! may thy angels while I sleep
Around my bed their vigils keep;
Their love angelical instil;
Shed every avenue of ill.
May they celestial joys rehearse,
And thought to thought with me converse.

John Wesley, whose orthodoxy will hardly be disputed in these days, in speaking of these angels says: "Who can conceive of the extent of their knowledge? not only of the natural attributes and works of God, but of the circumstances, actions, words, tempers, yea and thoughts of men!" "We cannot doubt but the angels know the hearts of those to whom they more immediately minister." "For more easily and far more perfectly than we can read a man's thoughts in his face, do these sagacious beings read our thoughts just as they rise in our hearts; inasmuch as they see the kindred spirit more clearly than we do the body. If this seems strange to any, let him only consider: suppose my spirit was out of the body could not an angel see my thoughts? And, cannot that ministering spirit see them just as well now I am in the body?" Without this knowledge they would be very ill qualified to perform various parts of their ministry." He further says, "What are called divine dreams may be frequently

attributed to angels. We have a remarkable instance of this kind related by one, who will hardly be thought an enthusiast, for he was a heathen, a philosopher and an Emperor: I mean Marcus Antoninus. "In his meditation he solemnly thanks God for revealing to him when he was at Cajeta, in a dream, what totally cured the bloody flux; which none of his physicians were able to heal." And why may we not suppose that God gave him this notice, by the ministry of an angel?" "Whatever assistance God gives men by men, the same and frequently in a higher degree he gives them by angels."

If then, as agreed and claimed by the Christian Church and Spiritualists, that we are thus surrounded by spiritual beings, having a perfect knowledge of our thoughts, our motives and our characteristics and inciting us to good or ill—is it impossible that they should find means to communicate more directly and palpably than by more mental impressions? or is it at all wonderful that some people should be found with so highly sensitive an organism that mental impressions would be to them real, actual communications? as real as though seen with the eye or heard with the ear.

In our next we will give some evidences both from our own observation and that of other reliable authorities.

As it is a recognized fact that a medium may be unconscious, and give you a communication that is wholly tintured with his or her mind, it is left for the critical Spiritualist to study the character of mediumship. In answer to the question, How may it be known if the spirit who answers is that of the medium, or a foreign spirit? Allan Kardec says: "By the nature of the communications. Study the circumstances and the language, and you will distinguish. It is more particularly in the state of somnambulism, or ecstasy, that the spirit of the medium manifests itself, because it is then more free; but in the normal state it is more difficult. Besides, there are answers it is impossible to ascribe to him; this is why I tell you to study and observe.

DR SCHLIEMANN continues to make new discoveries. In the tomb recently opened at Mycenæ he found a large golden mask, and an enormous breast-plate of gold. He also found the body of a man, wonderfully preserved, especially the face. The head was round, the eyes large, and the mouth contained thirty-two fine teeth. There is, however, a difficulty about preserving the remains. There were also found fifteen bronze swords, with great golden hilts; a mass of immense golden buttons, splendidly engraved, ornamented the sheaths of the swords. Also two great golden goblets and a great quantity of other objects in gold, articles in earthen ware, a carved wooden box, several articles in chased crystal, ten large cooking utensils of bronze, but no traces of anything in iron or glass.

"WITHOUT FEAR or favor" would seem to be the rule at the British Museum, where the Archbishop of Canter-

bury recently was not allowed to enter the reading-room, as he had forgotten to bring his pass.

A COPY of the edition of the Bible printed by Gutenberg, at Mayence, between 1450 and 1456, recently discovered in the vestry of a church in Saxony, has been purchased by an English collector for £450. It is printed partly on paper and partly on parchment.

MRS. MYRA CLARK GAINES, the plucky little lady who for thirty-five years has prosecuted her claims in the courts, in the face of the most cruel discouragements, to recover the property willed her by her father, has at length been victorious, by a recent verdict of the Supreme Court of the United States. The amount involved is now about \$36,000,000, and if Mrs. Gaines can obtain possession she will be one of the wealthiest women in America, and well she deserves it. But what a commentary on the law's delays, those thirty-five years of litigation! We should have a Dickens or a Charles Reade to write up the history of this famous case.

THE FOLLOWING is said to be a certain cure for that terrible scourge, diphtheria: Give nothing whatever inside but eggs and beef tea to strengthen. Clean the throat with a brush (made for that purpose) soaked in a dilution of sixty grammes acidi sannici, 120 grammes hot water, and ten grammes kali chlorici.



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Piano-Forte Manufacturer,

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Piano ever before manufactured in this country or
Europe, having the greatest possible depth, richness and
volume of tone, combined with a rare brilliancy, clear-
ness and perfect evenness throughout the entire scale,
and above all a surprising duration of sound, the power
and sympathetic quality of which never changes under
the most delicate or powerful touch. Space forbids a
full description of this magnificent instrument. Agents'
discount given everywhere I have no agents. Remember
you take no risk in purchasing one of these CELE-
BRATED INSTRUMENTS. If after five (5) days
test trial it proves unsatisfactory, the money you have
paid will be refunded upon return of instrument, and
freight charges paid by me both ways. Pianos war-
ranted for six years. Address,

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24 TEMPLE PLACE,

Boston, Mass.

H. S. WILLIAMS, MANAGER.

PETITION.

To the Honorable, the Senate and House of Repre-
sentatives in General Court assembled:—

Respectfully represent your undersigned petitioners,
that they are possessed of some one hundred and
twenty-five acres of land lying on the shores of Bux-
sards Bay, in the town of Wareham, Mass. And your
petitioners humbly ask and pray that they may be made
a body corporate under the name of the Onset Bay
Grove Association, for the purpose of improving
and disposing of said property; that said corporation
may hold real and personal property to an amount not
exceeding fifty thousand dollars, and a capital
stock of ten thousand dollars, divided into
shares of one hundred dollars each; that it may have
power to build a wharf, erect a hotel and other build-
ings; and to hold meetings of a social and religious
character, and your petitioners will ever pray.
(Signed)

H. S. Williams, Boston. H. H. Brigham, Fitch-
burg. W. W. Currier, Haverhill. H. B. Storer,
Boston. Benjamin F. Gibbs, Wareham. William F.
Nye, New Bedford. E. Gerry Brown, Boston.

Commonwealth of Massachusetts.

Secretary's Department, Boston, December 29, 1876.
I approve the publication of the above in the Spirit-
ual Scientist.

Henry B. Pierce, Secretary